5: Reyes and Teran--123-125 (No date) 1939 Jivaro-1
116, 167, 361

"Macas is the largest settlement in the forest. It is about as well or perhaps better established as was Sevilla del Oro, destroyed by the Jivaros in the Sixteenth century. Located 1091 meters above sea level on the banks of the Upano, it has about 1,000 inhabitants, and in the midst of such isolation, boasts such remarkable advancements as electric light service, a hospital, etc. It is more or less at the latitude of Alausí, and may be reached most easily from Cuenca, in the south.

Méndez, founded by Eudólfilo Alvarez in 1913, has been converted into a major gold market. Located on the banks of the Paute, at an elevation of 700 meters, in a gorge which does not permit much [124] agricultural development, it is, on the other hand, the headquarters for an immense floating population which searches avidly for the precious metal in the sands of the river. There are about 600 permanent inhabitants.

Mera, at the gateway to the forest, where the canyon of the Pastaza widens and loses itself on the great plain, is attracting a large stream of immigrants because of its climate and fertility. These newcomers will soon transform the place into an agricultural center of much importance. The town has in the neighborhood of 200 inhabitants. Very near to it is the settlement of Puyo, which has excellent possibilities for future development.

Tena and Archidona are the oldest and most firmly established towns of the Napo region. While the former has made notable progress thanks to its Josefino missions,

the latter, on the other hand, has declined greatly, in spite of having been, in former times, the key to the Oriente.

Rocafuerte, at the confluence of the Aguarico with the Napo, is the most [125] remote settlement of our effective domain in the Oriente. It is the center of the main military garrison of the Oriente; its scant 180 meters of elevation gives it an essentially tropical climate which is quite exhausting. Also on the left bank of the Napo, and separated from Rocafuerte only by a slight depression of the terrain, is the Peruvian garrison of Cabo Pantoja. The isolation of Rocafuerte from the other population centers of Ecuador makes it necessary for its inhabitants to be subjected to the economic despotism of the Peruvian markets.

Zamora, Gualaquiza, Indanza, Sucúa, Puerto Napo, Arapicos, Canelos, and Baeza are settlements of less importance, but all are in the midst of fertile zones which only await better means of communication to attract intensive colonization."

SI:Harner E-9 (1956-1957) 1964 SDO Jivaro SDO

Reluctance of informants to talk about supernatural or personal matters was in part overcome by paying them well for the time they put in. Payment was commonly in the form of black gunpowder, percussion caps, beads, glass and metallic beads, and cloth. In localities of [illegible] settlement, money was used as well. In visiting [illegible] I found that a gift of an ounce or two of gunpowder immediately resulted in a friendly [illegible], since almost all Jivaros were today power-hungry and eager to [illegible] replenishment of their supplies of ammunition. Extra-tribal gifts to the [illegible] lived parts of the tribal territory typically resulted assuring the [illegible] of my future return and "taking orders" for additional types of trade goods to be brought on the next visit. Thus, my host viewed my continued [illegible] to his advantage and an amiable departure always resulted in [illegible] that I was often buying directly with gunpowder and other goods [illegible] household or neighborhood with which he was dealing.

The following summary of soul beliefs is presented with two major reservations. First, as a summary, it omits consideration of the high degree of personal variability which is an characteristic of this population. What is presented here is a consensus of the views of men who were considered experts in the field of religious beliefs and practices by the other members of the tribe. Second, I do not claim to have completely mastered the [illegible] Jivaro supernatural concepts. What is presented here should be viewed as a progress report on our knowledge of Jivaro soul beliefs. I fully expect additional field research to result in refinements of some of the statements presented here.

The 4,500 to 5,000 Jivaros proper live in a dense tropical rain forest environment amidst the hilly terrain at the foot of the eastern slope of the Ecuadorian Andes. The main source of food is shifting horticulture, with manioc being the chief crop. Hunting and fishing also have important roles in the economy. The basic economic and social unit is the nuclear family which most commonly occupies a house by itself. Such houses are scattered throughout the forest in very loose knit neighborhood groupings, the Jivaros preferring not to live close together for explicitly-voiced anti-social reasons. Except in time of war, formal political organization is complete lacking at the neighborhood level and is never found at the tribal level. [illegible] and hostility are characteristic of the attitude toward fellow tribesmen, including many close relatives. Society as well as murder by means of physical violence and powerful head and drink are prevalent in the society.

Jivaro soul beliefs constitute one of the best major examples [illegible] of verbalized thought so far noted in their culture. The other three are the system of crop fairy (magic) beliefs, of witchcraft beliefs, and the kinship system. On a conscious level, each of these systems derives from independent assumptions and can be described as a logical unit in itself, though these conceptual systems may be functionally interrelated as an expression of the consciously existing needs. Since belief in one of these systems is not explicitly based upon belief in another, an adequate understanding of Jivaro soul beliefs